

THE LAST OF THE CODICES

F. A. Lowe (Editor): *Codices Latini*

Autograph, Part XI. Hungary.

Luxemburg, Padua, Russia,

Lund, Sweden, the United States

and Yugoslavia. M. J. App.

Clarendon Press: Oxford University

Press, 1965.

With Part XI *Codices Latini*

Autograph comes formally to an end,

and the editor closes his preface with

words borrowed from a medieval

scribe whose attitude to work he

shares: "scripsi ut potui, non sicut

colui". Since a Supplement contain-

ing more than 130 additions

that have come to light since

1934 is almost ready for the

press, this is still not the occasion

for a final evaluation of the enterprise

as a whole; but the formal comple-

tion of so grand a design, with the

high quality undiminished and the

study of the earliest Latin manu-

scripts, transformed beyond recogni-

tion, is an occasion for special con-

gratulation to Dr. Lowe on the more

than formal success that has crowned

his many seasons of hard work: "qui

lithum scripsit, multum sudavit et

alsit".

Part XI deals with Latin manu-

scripts written before the ninth cen-

tury now preserved in Hungary,

Luxemburg, Poland, Sweden and

Yugoslavia; thirteen items in all,

in Russia thirty-eight, in Spain

thirty-eight, and in the United States

thirty-eight. The six dated manu-

scripts are listed at pp. ix-x.

Among the many patristic manu-

scripts the stars are Augusti-

nian and Gregorian; and the finest

of the few classical texts is the New

York fragment of Pliny's Letters.

The range of scripts illustrated is

splendidly various, running almost

the whole gamut from Rustic

capital to Caroline minuscule writ-

ten at Tours, in the time of

Alcuin. Among the Insular manu-

scripts fifteen written by Anglo-

Saxons, at home or abroad,

and two by Irishmen the grand

ones are the Leningrad Gos-

pels (No. 1605), the Stockholm

Codex Aureus (No. 1642), the

Blickling Psalter (No. 1661),

Pierpont Morgan Library), and

the Leningrad MS. of Bede's *His-**toria Ecclesiastica* (No. 1621), the

"capitular uncial" in which enabled

Dr. Lowe to attribute it and other

MSS. in Anglo-Saxon minuscule to

Bede's own monastery of Wear-

mouth-Jarrow. Note that Dr. Lowe

stresses the presence of a "Kentish

symptom in the predominantly

Northumbrian Leningrad Gos-

pels; the Blickling Psalter to

scribes the Blickling Psalter to

the South; dates the Bede "saec. VIII"

(post a.d. 731), although he agrees

that the marginal numbers on fol.

139 do suggest a definite date of 746,

since they were "apparently added

by the scribe who entered the chap-

ters throughout the volume".

WALT WHITMAN: *Leaves of Grass*.

Prose exercises and annotations by

William L. Moore. Preface by Gay

Wilson Allen. 196pp. plus 13

plates. Tokyo: Taibundo, \$33.50,

3 Lps (12in). Read by William L.

Moore, read by Kakuei Yamano.

Toshiba Record Album No.

LR 71, 72, 73. \$14.

There seems no other way to describe

Professor William L. Moore's incu-

sion into Whitman studies except

as a "collector's package". The

package is made up of a finely

printed and decorated edition of

Leaves of Grass and an album of

three records, playing for three

hours, of Professor Moore reading

from the poems.

The book is handsome—sump-

tuous even, with its svelte spine—but

it is meant to be more than just a

monument to the arrival of Whitman

in Japan, put up by those new

missionaries, the American preachers

abroad of American literature. It is

designed to woo the Japanese into

reading the poet, whose they have

apparently found diffuse and dif-

ficult and far less poetic than Emily

Dickinson. For this reason, no

doubt, the text has been decorated

with examples of Kazuko Okamoto's

wonderful calligraphy. This deco-

ration of "the soul", "female",

"corpses" and so on have, the

cogency which Whitman lacks, and

as a further aid to understanding,

Professor Moore has given a "pro-

se" of each poem: a statement

of its meaning.

Professor Moore means to well that

Of the Leningrad MSS. thirty-five

were taken to Russia by Peter Dub-

rowsky, who acquired them in Paris

during the French Revolution. All

but three of these had been subtra-

cted, but not by him, from the collec-

tion of St. Germain-des-Prés, in the

interval before it reached the Biblio-

thèque Nationale; and twenty-nine

of them had belonged in the Middle

Ages to Corbie, whose library was

taken over by St. Germain in 1638.

Fifteen of the twenty-nine were more

or less strictly written at Corbie, in

a characteristically wide variety of

scripts; three came from elsewhere

in France, four from England, six

from Italy, and one from Africa. The

last (No. 1613) is one of the noblest

MSS. in the whole of C.L.A.: it con-

tains early works by St. Augustine

copied in Italy by two scribes, one

of whom was trained in Africa and

the other in Italy; and the contents

suggest that the book was made at

Hippo early in the author's epis-

copacy. If this is true, one added

word *Eusebius* was presumably

written by Augustine's own hand.

Not much less exciting is No. 1614,

an Italian MS. in uncial which may

well come from the Vaticanum and

contain a curious autograph note by

Cassiodorus; the large and elabo-

rate decorative initials are rightly de-

scribed as "striking for the sixth cen-

tury". Neither Dubrowsky's Anglo-

Saxon Gospels, which comes from St.

Maur-des-Fossés, nor his Bede, the

medieval provenance of which

remains a mystery, came from

Corbie; but No. 1618 was begun in

England and continued, but not

finished, at Corbie. Few non-Russian

scholars have seen the Leningrad

manuscripts, many of which have

to now been available for paleon-

ographical study mainly through the

dim plates in Deane's catalogue of

1910 and through important

studies by Olga Dobias-Rozdest-

venskaya, including her *Historie de**l'écriture graphique de Corbie* (1934),

the plates of which were issued in an

edition of five only fine copy is in

the British Museum. Thanks to the

warmly acknowledged collaboration

of their curators and of the indefat-

igable Mr. J. S. G. Simmonds, Dr. Lave

has now been able to make them

accessible on equal terms with the

IN TWO MINDS

HUGO WOLFRAM: *Into a Neutral Country*. 244pp. Longmans. 30s.

1. *Walden*

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ALLEN & UNWIN

WISDOM FROM THE WHEELWRIGHT'S SHOP

RECENTLY a local newspaper serving an area which produced not only Coburn but also George Sturt ("George Bourne" on his title-pages) serialized parts of Sturt's Journal. The experiment was not long protracted and the task of finding extracts which would appeal to a current audience could not have been easy. But salubrity was made, and beneath each installment some salient facts about Sturt's life were compressed into a note whose craftsmanship might have provoked.

In 1863 at 18, The Borough, Farnham, Educated at Farnham Grammar School. Taught there for a brief period. Inherited family business, 1884 (Wheelwright's Shop) and managed as sole proprietor until 1901 when took on working partner. Devoted remaining years to writing. Health poor. Never married. J. 1927. Brother (Frank Sturt) bookshop in Farnham (Farnham branch of Sturt family estate). These few lines indicate not only Sturt's general circumstances but also the interests which distinguished him from his neighbours.

Sturt thought of the Journal which he kept for nearly forty years as his chief work, and in the sense that it was the basis of everything else, he was right. By far his largest compulsion, it is a document rather than a work of art, for experience of which a reader must go to *The Betsworth Book* (1901), *Memoirs of a Surrey Labourer* (1907), *The Wheelwright's Shop* (1923) and one or two others, regretting meanwhile that whereas many light-weights have been "collected" and are readily acquired, Sturt has to be sought for, and when found guarded as treasure.

The olive-green cover of Mr. E. D. Mackerness's selection from Sturt's Journal is adorned with a wheel, which is appropriate, for *The Wheelwright's Shop* is one of those rare ventures, descriptive of complex skill, which have double value, first as writing and then as preserving the essence of what has vanished. It is hard to think of a close comparison with the achievement. Somewhere near it is the late Eric Benfield's *Purbeck Shop* (1940). Benfield, originally a quarryman, also wrote novels, like Sturt, and grew to become a fair hand with them. Sturt, sensibly enough, dropped fiction early in his writing life, concentrating on articles on general subjects which had their immediate interest and effect, but which are now faded, and on people faithfully observed. His books at their best have, in their province, few equals. Largely derived from material noted in his Journal, they live in their own right, and the reason is because Sturt was not only aware but also because nature, thought and experience had made him compassionate. His were fine qualities, and as his theme was a lost way of English rural life, in which there was beauty as well as arduous hardship, what he wrote will always be valuable to those to whom history is made up not only of Acts of Parliament and battles but also of men and women getting their living.

What Sturt was aiming at for himself (aside from satisfaction in what he called that "maggot urge to write," which tormented him so relentlessly) was confined in a passage he composed in June 1909, when he was—momentarily—feeling somewhere near despair at the state into which the increasing pace and disintegration of life seemed to be hurrying his country.

It is, first, to be attached to something of larger and more gracious movement than one's individual life can ever be. I want to know, not intellectually, but with the conviction of experience, the goodness and perpetuity of the world I belong to, and of the affairs in which I am taking part. And I require to be at times refreshed in this conviction by sudden flashing perceptions of the large realities which can give of their own importance to my otherwise unimportant doings. In a word, I want a religion to exploit and justify and lend dignity to my life; and I desire to feel its intensity.

Next, because that feeling is too overpowering to be endured for more than seconds—or at most minutes—at a time.

The Journals of George Sturt, 1890-1927. A Selection edited and introduced by E. D. Mackerness. Vol. I. 1890-1904. 433pp. Vol. II. 1905-1927. pp.454-915. Cambridge University Press. 36s. the set.

I should wish to be engaged at some necessary work which would keep me and be helpful to other people. . . . My account-keeping work at Farnham would almost satisfy this demand, if, instead of serving my own ends almost solely, it served the ends of the community. But I should prefer some craft, such as carpentry or gardening. What-ever it was, it ought to be beyond dispute useful, so that I might never be tempted by a parasite. Under such conditions, with a clear conscience I could take up pleasures, like seeing friends, reading, going to the theatre, travelling. . . .

The questioning, wise and unpretentious man who wrote those words came, in the end, within measure of

who had had the same upbringing as himself, how could he not condemn? Early middle age found Sturt with reasoned hope. Loving the older life as he did, he would not have gone back to it, for it had been far too oppressive for too many. In spite of what he called "the dearth of our present villages," he felt a stirring of profound change within society as a whole, which might become something like revolution, and with that change there seemed new life. He realized the "surprising splendour" of the part of the world in which he lived. He was within a walk of Hindhead, and right up to the crescendo of the motor age people walked the roads

Note to E. Yanitskaya, formerly typist to Mayakovsky (1963)

Mayakovsky never paid you off. I am honoring his debt.

Excuse him for not having lived long enough.

The sense of my life is to pay for Lermontov, Lurka, an everlasting debt.

Payable in blood the terrible charges mount.

Fathers, forefathers, we have you to thank. Who of the epoch, keep on turning . . . But who will pay for me, who will close the account?

ANDREI VOZNESENSKY

Translated by Stanley Kunitz

realizing what he wanted, or such may be one conviction likely to arise from surrender to his pages. His Journal is a blend of self-education, autobiography, speculation and observation, in which the latter two elements predominate. His present editor, in addition to supplying essential preliminaries in which not a shade of unjustified claim appears, does everything tactful to ensure reading which is never without clarity and seldom without grace. Mr. Mackerness tantalizes only in his omission: to give a concrete instance, when confronted with these three separate entries, italicized to summarize what is missing: "3 February 1892: 7.30 p.m. The cat: their behaviour discussed . . ." "23 February 1900 . . . Observations on cat behaviour: a story received into the household . . ." and, four months later, "Cat behaviour: instinctively doing the right thing without a moral code to guide them. . . ." It is sad indeed not to be able to enjoy Sturt on feline habits.

This, it could be argued, is self-indulgence: Sturt's main concern was always the human condition, about which there is abundance, every line of it worth meditation, either for its immediate effect or as social history. His own position was, as he states, paradoxical. He was a socialist employer of labour, and his interests were, at times, harshly strained or divided. He was generous by nature, but could never afford to be as much so as he would have wished, for he was not within distance of wealth. He was accustomed to give pensions to faithful old people who had worked for him, out of his own pocket, and he kept various relatives from want. But his "nameless unremembered acts of kindness and of love" were done through a measure of self-denial—of books, for example—of which he never made too much, even to himself. For living near him, and always kept in mind, were neighbours to whom the wheelwright and wagoners' business, the cottage, the modest possessions, steady income, would have seemed rich, and, what is more, security. Sturt never forgot this. "It was an attitude which, over the course of life, he found to be far less common than he could have wished. Sometimes he was ready to find excuses for ignorance, but by no means always, and when he found indifference, a lack of essential neighbourliness in those

as a matter of course, a fact almost forgotten now that the pedestrian is constrained, in self-defence, to look for footpaths. Had he lived a very little longer, Sturt would have seen the National Trust evident in his district, and it is probable that, with reservations, he would have approved not merely its aims but also its methods.

"The unknown people," he wrote in May, 1910

are beginning to feel themselves near the surface, where, besides getting a living, they may live it worthily. Believe me, as I go about the roads and look at them, I feel that the release is very near indeed, and I am gladdened by the immense riches of character, legible in people's faces and manners. Just another generation or two of ambitious thought (thought ambitious for the true success of Englishness) and then there may be a magical change, the English coming to new life, after so many centuries. . . .

Sturt's hopes were strained by the events of the First World War and other dire manifestations, but they did not die, and when, looking round today, would say with any assurance that they were unjustified?

For in spite of everything, even the pendulous thought of obliteration, things have improved, if not everywhere, then at least in Sturt's country. There are new oppressors, but less immediate oppression. The tyrants, as Sturt foresaw, are more impersonal, less harsh in their effects than the proprietary village bully.

Sturt's own sort of tradesman has been high among those to suffer as the result of change, owners of small, under-capitalized businesses dependent on craftsmanship, quality, goodwill, tradition, family, personality. They still exist, but not in numbers. It is arguable that if a man were to re-visit, after an absence of half a century, some provincial town he had known well as a boy, what he would find remarkable would be the disappearance of the familiar small shop in favour of the universal combine and the multiple store. If the transition has been inevitable it has brought loss, not least in a sense of that personal responsibility not only for work, but also for tolerable relations with dependent and interdependent neighbours.

Sturt remarked that one effect of large scale industry was to divert attention away from things actually producing the goods consumed.

The effect upon the producer. In ninety-nine out of a hundred cases, it is that he follows his day's work only as a means to an end, and rarely for the sake of

doing it. He "gets his living" during the day, but gets living it only at evening. His interests and energies are in abeyance until then. This is not a new thing, but it is a new thing for explorers, whose leisure is only to rest in it. Leisure, to the medieval producer, is the dearest part of his life. He lives not for his work, but for his holiday.

It is secured, a far greater variety of leisure in actively can be indulged in when the activities are limited to the useful production. All the leisure and all the time games, should be under a commercial system which leisure. . . .

Such remarks would be commonplace if they were. They were from being so when Sturt wrote them out, but even his words did not extend to the stultification of leisure by canned amusement.

Sturt's was a sad evening, clouded by the increase of that ill health, originally bronchial—which had become, physically, quite degenerate. Sisters tended him, and he could reflect that he had not been in any sense a popular writer, he had been unrecognized. He found Arnold Bennett was his worst friend, a fact which did not prevent him from writing, with the aid of friendship, some of Bennett's limitations: "It is useless to tell me that Hilda expected 'an exquisite thrill'. Did she? he says: but he offers no proof; and his English produces no corresponding thrill in me. Instead of a thrill, it gives me the word 'exquisite'."

Since Bennett's time, teachers of literature have found in Sturt an example of how to think, and once straight. But perhaps his true test is the living regard of people who love their land as much as he did, and who will find in his Journal more evident reason to press for the reissue of at least the best of the other books of his which are too hard to get.

CHATTO & WINDUS

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LITERARY SUPPLEMENT

LONDON PRINTING HOUSE SQUARE

Thursday July 13 1967

CENTRAL 2000

RIGHT, LEFT AND CENSOR

Either the Greek military junta did not recently strike on plays by Euripides, Sophocles and Aeschylus from the programme of the Athens summer festival for their subversive political, its recent statement that the plays were banned not for the texts but because the background music had been composed by Mikis Theodorakis, a communist youth leader, should not be accepted without question. In this statement a complaint is made that earlier official denials of the ban had been largely disregarded by the foreign press. Yet by now admitting that the plays have indeed been banned, if only for the background music, the Greek Ministry for the Press must at least acknowledge its own inconsistency.

In his statement asserted that the Government had adopted the programme for the festival, drawn up before the coup and including the plays, without change. When one official statement contradicts another, which is one to believe? Who, anyway, has heard of plays by Euripides, Sophocles and Aeschylus that cannot be performed about the background music of Mikis Theodorakis? Previous refusal that these and many other classical plays have indeed been banned for being "subversive of the throne, the king and religion" make it difficult not to suspect that the military junta has sought to save its face after digesting scornful international reaction. (One of the more long eddies of the regime is its awareness of the subversive power of music: not only has it banned the songs of Mikis Theodorakis, but it composed the music of the film *On the Greek*, but also those of several others.)

Meanwhile, six out of fourteen literary newspapers remain out of print. Two others, *To Vima* and *To Nea*, formerly pro-Papandrou, are published with radically changed editorial policies, while their publisher, Mr. Christos Lambrakis, sits in jail. It is worth mentioning that two of the newspapers of which publication has been suspended, *Kathimerini* and *Metanews*, are conservative. The publisher, Mrs. Helen Markou, refusing to publish while the Government insists not only on a policy of rigid censorship but even on installing editors on lay-out; no headline or photograph can be placed without its approval.

In the literary field, *Epilogos*, a publication similar to *Encounter* and also published by Mr. Lambrakis, has been banned down, together with *Theatre and Epiphany*, *Techis*, a left-wing literary periodical in Greece. A list of 750 works of literature to be removed from circulation was issued on May 12 from Colonel Papadopoulos's office. The list seems to cover both at the works' content and their authors' political affiliation.

If an author supports the Government, his work will certainly be banned even if its content is apolitical. Thus the poetry of T. S. Eliot and Tasso's *Ulysses* has been banned, as has the work of the highly respected Marxist historian Yiannis K. Papadopoulos's Russian Grammar and the Greek-Bulgarian dictionary of Yannis Ritsos and Tasso. Yannis Ritsos has been sent to the island of "Devil's Island" of Yoiura, with the editor of *Epiphany*, Mr. Kostas Kouloufian, and Mrs. Nasso Katriaki, who was first prize at last year's poetry competition for her elegies.

On the other hand I find in the current register of *Books in Print* there are no editions of the *Elements* published by Cambridge, Macmillan, Constable, Deot and Pergamon, with various com-

mentaries and introductions published elsewhere. It also forms part of every school curriculum in the western world. There seem, also, to be no current editions of the Babylonian star-charts, neither does any educational authority that I have been able to consult include them in school curricula. These facts will be familiar to most of your readers; but not, apparently to your reviewer.

It would seem advisable for him to give up the attempt to fight outside his own class or above his own fighting weight. By O'Connell's rules, of course, he would be disqualified in any class for persistent hitting below the belt. Doubtless he observes some European or American—or possibly even Babylonian—counterpart in which this insular prejudice has been outlawed.

P. H. MUIR.
Taylors, Takeley, Bishop's Stortford, Herts.

Our reviewer writes:—The just *savaging of Printing and the Mind of Man* by Sir Denis Brogan in *The Spectator* of last week, might, one would have thought, incline Mr. Muir to embarrased silence. Of *Pilgrims' Progress*, this pretentious catalogue says, "Its language has become common to all, and the life of Bunyan has become the hope of all imprisoned for conscience sake." This will come as a surprise to the vast majority of political prisoners in the world today. And where in Europe, except England, has Bunyan's language "become common to all"? This is just one of the numerous examples of nationalism and religious cant with which this commentary abounds.

But Mr. Muir's own tone, with its felicitous sneers, happy pugilism and elegance of style, best illustrates the whole enterprise. If remembered at all, *Printing and the Mind of Man* may be used to show how great the distance has become between the cosy snobberies of old-style bibliophilia and the sobrieties and necessary internationalism of modern scholarship.

INTERNATIONAL COPYRIGHT
Sir—Mr. Barker's letter of July 6 puts with admirable clarity and comprehensiveness the case against the Protocol and exactly expresses the apprehensions felt by our representative in Stockholm.

If there is no chance of the Protocol's being voted on separately, ought not the United Kingdom to veto the entire Stockholm text? Drastic as such a step is, it is not better than (a) allowing the whole burden of economic assistance in the form of the developing countries to be borne by publishers and authors alone and (b) undermining the whole basis of copyright to the ultimate detriment of those very countries it was intended to benefit.

M. E. BARBER, General Secretary, Society of Authors, 84 Drayton Gardens, London, S.W.10.

SHAKESPEARE FOR THE SIXTIES
Sir—Mr. A. H. Gomme, whatever his other accomplishments, is not a Shakespearean textual scholar. So when he says that G. B. Harrison, in his Penguin text, "did a first-rate job," I find myself prompted to put on record my belief that he did a very bad job, and to inquire whether there are any dissenting voices among those qualified to judge. Mr. Gomme's own qualifications are obvious from the fact that he regards the inclusion of the minimum of emendations, as in itself a virtue. Like Mr. Gomme, I should like students to see what an unemended text is like. If they really study a First Folio facsimile, they will be less inclined to attach arcane virtues to its very detail, and to sneer at editorial ruthlessness.

J. C. MAXWELL.
Balliol College, Oxford.

Sir—Mr. Gomme's letter of July 6 brings out some of the major problems for the publisher in planning an edition of Shakespeare.

There is no one obvious correct set of solutions in editing, glossing, commenting, displaying sources, &c. From a multitude of possibilities—facsimile reproduction, "original" punctuation and modern spelling, modern punctuation and modern spelling; no scene divisions, modern scene divisions; glosses on the page, glosses and commentary at the back, a glossary and no commentary; no collations, selected collations, full collations—each edition must make its choice.

Each choice is made in the contemporary context of audience and scholarship. Thirty years have passed since Dr. Harrison's Penguin Shakespeare first began and not surprisingly fresh views on, for example, the punctuation of Elizabethan printers, have led to different choices from the New Penguin Shakespeare, under the general editorship of Professor T. J. B. Spencer.

Each choice has both advantages and disadvantages: the sum of choices adds up to an edition. Between editions that offer different editorial choices, not the editors, but the customers—playgoers, actors, students and teachers—

must in the end be the judges. Meanwhile, no fewer than thirty of a total thirty-seven volumes of the Harrison edition are currently available.

CHARLES CLARK.

Penguin Books, Harmondsworth, Middlesex.

JUST WHAT DID THE DOCTOR ORDER?
Sir—Towards the end of his very generous account of my book, *The Drugs You Take* (June 24), your reviewer criticizes the style of a for being discursive and colloquial. I am twice guilty; but unashamed.

Your reviewer diagnoses himself when he adds that his view of the book's style may be "stuffy", and when he admits to belonging to a "middle-class household". I belong to one too. I admire the virtues of those who live in such households. But my book was not written primarily for them: it was written, as I thought I had made clear in the preface, for the working-class man and his wife—the ordinary people of Wigan and Burnley, of Luton and Glasgow, many of whom rarely read a book. It is they, and not the likes of your reviewer and myself, who need to know about the virtues and vices of patent medicines. And I have had great pleasure from hearing just such people tell me they have enjoyed and gained benefit from the book.

Writing for an audience of that kind, which is often completely ignorant of how the human body works, I had to be either discursive or incomprehensible. And to pause every few lines to explain such terms as bronchi and analgesic and people like.

And for the same reason the style was colloquial. Should I have used Jamesian prose when writing for my chosen many on such topics as the bowels, B.O., and dandruff? It is a long time since I discovered that, most I wrote for popular newspapers, when of my precious style would be substituted out of existence. And the sub-editors were right: it is no good putting pen to paper at all if you are not going to be read and understood by your chosen audience. Only a fortnight ago a journalist praised the style of *The Drugs You Take*—for being colloquial. I and his newspaper is prepared to back the opinion, for it is to publish extracts.

As well as being appropriate to its subject, a writer's style should, I think, like a bed-side manner, put people at their ease. And people from Stepney get it, as well as those from Belgrave. And they have minds also, as well as bodies. I try to adjust my style to my audience, as much as when I am writing for readers of *The Times* or *The Lancet* as when I am writing for the readers of journals of a different calibre. And I only hope my next book, written on a very different subject for a very different audience, will not be castigated as being too literary in style.

There is one final comment. I do not like making it, for your reviewer was very kind to the book. However, I think it should be made. Your reviewer is obviously a medical man himself; and he describes my approach in the book as "refreshingly free of professional rigidity". May he not, quite unconsciously, be guilty of the fault himself when he criticizes the book's style? Does he really think a book written to inform the man in the street ever can be too colloquial? Your reviewer may recall the doctor I quote in one chapter who said he would object, strongly to any layman being given even enough knowledge about drugs to be able to decide which headache remedy, for instance, would suit him best. It is an attitude all doctors must guard against. We are very, very knowledgeable people, we doctors; but, in order to reassure ourselves on the point, it is no longer necessary for us to keep everyone else in a state of complete ignorance of all things medical. And to enlightenment on matters of health and sickness I believe there should be no bar, either of class or of literacy.

S. BRADSHAW.
Ridgeway House, Little Missenden, Aylesbury, Bucks.

Our stuffy reviewer writes:—I am sorry Dr. Bradshaw takes exception to my comments on his style; I am also guilty and unashamed. It is just because I think his book could and should appeal to the middle classes from which we both spring, as well as other classes, that I would have welcomed a slightly less "popular" way of writing. I believe, but I may be wrong, that if the people who "rarely read a book" go on for buying or even consulting a handbook, they are likely to make some effort with the text, and would not be deterred by a style not quite so obviously "written down". However, this is simply a matter of opinion; there are not any cardinal rules on this point, as is clear from the fact that another reviewer has praised the book for (his very colloquialism). I do recognize that I err on the side of being a purist, and I hope Dr. Bradshaw will acknowledge that I said what I did because I think the book deserves a wider public than he has aimed at.

(Other letters are on page 626.)

Letters to the Editor

GARLAND FOR GUTENBERG

Sir—One should never be averse to taking a tip, however dubious its source. In his review your man asked "What is the precise meaning of the word 'universal' in the assertion that *Pilgrim's Progress* is 'universally known and loved' and proceeded to provide an elaborate translation of the word. How right he was! The book has been translated into 142 languages including Malay, Tibetan and Fijian. How much more universal can you get?

"Euclid's Elements" he insists, while continuing to distort our reference for his own purposes, "is not in common use today in its original form." It is a qualifying phrase is ambiguous, or, as the reviewer might say, "it is right." On the other hand I find in the current register of *Books in Print* there are no editions of the *Elements* published by Cambridge, Macmillan, Constable, Deot and Pergamon, with various com-

mentaries and introductions published elsewhere. It also forms part of every school curriculum in the western world. There seem, also, to be no current editions of the Babylonian star-charts, neither does any educational authority that I have been able to consult include them in school curricula. These facts will be familiar to most of your readers; but not, apparently to your reviewer.

It would seem advisable for him to give up the attempt to fight outside his own class or above his own fighting weight. By O'Connell's rules, of course, he would be disqualified in any class for persistent hitting below the belt. Doubtless he observes some European or American—or possibly even Babylonian—counterpart in which this insular prejudice has been outlawed.

P. H. MUIR.
Taylors, Takeley, Bishop's Stortford, Herts.

Our reviewer writes:—The just *savaging of Printing and the Mind of Man* by Sir Denis Brogan in *The Spectator* of last week, might, one would have thought, incline Mr. Muir to embarrased silence. Of *Pilgrims' Progress*, this pretentious catalogue says, "Its language has become common to all, and the life of Bunyan has become the hope of all imprisoned for conscience sake." This will come as a surprise to the vast majority of political prisoners in the world today. And where in Europe, except England, has Bunyan's language "become common to all"? This is just one of the numerous examples of nationalism and religious cant with which this commentary abounds.

But Mr. Muir's own tone, with its felicitous sneers, happy pugilism and elegance of style, best illustrates the whole enterprise. If remembered at all, *Printing and the Mind of Man* may be used to show how great the distance has become between the cosy snobberies of old-style bibliophilia and the sobrieties and necessary internationalism of modern scholarship.

INTERNATIONAL COPYRIGHT
Sir—Mr. Barker's letter of July 6 puts with admirable clarity and comprehensiveness the case against the Protocol and exactly expresses the apprehensions felt by our representative in Stockholm.

If there is no chance of the Protocol's being voted on separately, ought not the United Kingdom to veto the entire Stockholm text? Drastic as such a step is, it is not better than (a) allowing the whole burden of economic assistance in the form of the developing countries to be borne by publishers and authors alone and (b) undermining the whole basis of copyright to the ultimate detriment of those very countries it was intended to benefit.

M. E. BARBER, General Secretary, Society of Authors, 84 Drayton Gardens, London, S.W.10.

SHAKESPEARE FOR THE SIXTIES
Sir—Mr. A. H. Gomme, whatever his other accomplishments, is not a Shakespearean textual scholar. So when he says that G. B. Harrison, in his Penguin text, "did a first-rate job," I find myself prompted to put on record my belief that he did a very bad job, and to inquire whether there are any dissenting voices among those qualified to judge. Mr. Gomme's own qualifications are obvious from the fact that he regards the inclusion of the minimum of emendations, as in itself a virtue. Like Mr. Gomme, I should like students to see what an unemended text is like. If they really study a First Folio facsimile, they will be less inclined to attach arcane virtues to its very detail, and to sneer at editorial ruthlessness.

J. C. MAXWELL.
Balliol College, Oxford.

Sir—Mr. Gomme's letter of July 6 brings out some of the major problems for the publisher in planning an edition of Shakespeare.

There is no one obvious correct set of solutions in editing, glossing, commenting, displaying sources, &c. From a multitude of possibilities—facsimile reproduction, "original" punctuation and modern spelling, modern punctuation and modern spelling; no scene divisions, modern scene divisions; glosses on the page, glosses and commentary at the back, a glossary and no commentary; no collations, selected collations, full collations—each edition must make its choice.

Each choice is made in the contemporary context of audience and scholarship. Thirty years have passed since Dr. Harrison's Penguin Shakespeare first began and not surprisingly fresh views on, for example, the punctuation of Elizabethan printers, have led to different choices from the New Penguin Shakespeare, under the general editorship of Professor T. J. B. Spencer.

Each choice has both advantages and disadvantages: the sum of choices adds up to an edition. Between editions that offer different

HALF-WAY HOUSE

THIVIN PEKKANEN: *My Childhood*. Translated by Alan Blair. Introduction by Thomas Warburton. 250pp.
University of Wisconsin Press. (American University Publishers Group.) 37s. 6d.

neighbours, each with his oddity, teachers who wanted to help the lone-goe, and a few incredible people who never humped loads, swung hammers, or cleaned drains, but had muffs in winter and rode past in a coach. There were the forest and sea, and not least there were books. Young Toivo was a compulsive reader of anything. He almost memorized the Bible—but anything would do. Finally there was war. Red Guards and White Guards—most puzzling this, which were which? One kind marching the streets today, the other tomorrow, and the crackling volleys of the execution squads in the forest by night. He filled in his father's grave and saw it obliterated by a new road, ate oil-cake until for certain and nearly died of it, and learned that hate is the one thing we must destroy lest it destroy us. Suddenly in his sixteenth year he found shelter in a single room housing three fatherless families—Red Guards, White Guards, who knew? "In that room, amongst three families, I began unaided to practise the art of writing."

My Childhood is a strong, beautiful and moving book. It is often said that everyone's childhood is everyone else's, and inasmuch as most men know wonder and innocence, and blunt or dull them on experience, there is much truth in this. Toivo Pekkanen seems not to have dulled them too much, and on the showing of this book made good

dwgwick and Jackson, 30s, penetrating on Swedish poetry, Swedish politics, Swedish democracy and Swedish loneliness. He can be very funny "about" "Lugubrious Bacchus" and willy log, as when he writes "In Sweden you are only meant to pray at prescribed times" and "Unlike wines Swedes improve with travel".

The purposely fragmented form of the book makes an index desirable but almost impossible to compile. It also tends to conceal the profundity of the author's criticisms and make it appear as if he had deliberately obscured the good with the sinister shadows of the bad. Careful study

num reliable knowledge about her subjects. The result is a compact and singularly informative handbook to Maori culture and social organization. Many readers will have had the opportunity to respond directly to the distinctive qualities of the Maoris, as soldiers or university students or simply as friends, and will find their understanding of them deepened.

Inciliate the Restoration, and secure victory for the views of Bonaparte.

But, unhappily for Pasquier and others like him, he had them in turn the dilemma of Waterloo to Napoleon during the "dread Days," a dilemma which solved realistically by holding out until Waterloo ensured the Restoration.

Pasquier's account is invaluable for his close-up view of those skillful Juglers, Fouché, Talleyrand, in action at all moments; judging the limits of actions, estimating the balance of forces and the reactions of the masses, and the calculations he made forever calculating the main line of action.

It needs correcting by other details but it contributes useful details of the whole: we can write both and his friends, seeing Louis Bonaparte to the throne, and themselves in his service. In 1842 he was elected a life member of the Académie Française.

penetrating on Swedish poetry, Swedish politics, Swedish democracy and Swedish loneliness. He can be very funny about "Lugubrious Bacchus" and willy log, as when he writes "In Sweden you are only meant to pray at prescribed times" and "Unlike wines Swedes improve with travel".

The purposefully fragmented form of the book makes an index desirable but almost impossible to compile. It also tends to conceal the profundity of the author's criticisms and make it appear as if he had belatedly obscured the good with the sinister shadows of the bad. Careful study, however, will show that while Mr. Scott underlines the inability of the Swedes to concern themselves person-

(Wisconsin) Illus. 66s. 0d.

Walden

OFF OR ON COURSE?

J. W. TIMBLE (Editor): *The Study of Education*. 239pp. Routledge and Kegan Paul. 25s.
TREVON BUIHIN and PATRICIA EDSON: *Spring Grove*. 112pp. Published for the Institute of Race Relations by Oxford University Press. 21s.
GEORGE P. KELLAWAY: *Education for Living*. 151pp. Cambridge University Press. 21s. (Paperback, 12s. 6d.)
R. S. PETERS (Editor): *The Concept of Education*. 223pp. Routledge and Kegan Paul. 30s.

The present state of studies in education is far from satisfactory. Book after book tumbles from the press; many are undistinguished, a number downright bad; even the pens of the best writers seem to grow thick and hairy as they turn to the school. Why should this be? Children are fascinating: schools are often exciting places; what happens there affects people, as individuals, and our country more than almost anything else.

In the book by Professor Tibble—himself an educationist of considerable distinction—we may find a clue to what is amiss. *The Study of Education* is a collection of essays. It opens with a chapter by Professor Tibble himself on the development of the study of education in universities and elsewhere, and this is followed by five chapters by five professors, on the theory, philosophy, history, psychology and sociology of education. It is, generally speaking, an unimpressive collection: not necessarily because of the scholarly contributions of the authors, but because of the nature of what they have to say.

It is a matter for regret on the part of those concerned with developing studies in education that the relative academic isolation of education departments has led to the relative neglect of topics within the field generally thought to be covered by them. Apart from Professor Brian Simon's own contributions, for example, little has recently been written about the history of education; even the alleged Wat history has never appeared, and very little is known in any detail about the background and development of the processes which led to the 1944 Education Act. Professor Simon stresses the importance of local studies in education, and in particular the use of the records of the school boards and local authorities. Very little has been done in this field despite the dozens of young teachers with good degrees in history or sociology higher degrees, and the fact that there has been a growth of concern with social history. Here is fascinating material available for the asking. Even more remarkable is the failure to study the papers of distinguished educationists such as Hadow or Tawney, who have presided over or been concerned with im-

portant commissions of inquiry. The only explanation can be that professors of history steer clear of the study of education.

In the field of psychology, however, Professor Ben Morris's competent survey of the work which has so far been accomplished, which suggests that there the separation is less acute. He believes that psychological studies in education [should] be based on a humane general psychology in which the more specialized studies related closely to classroom and school will take their place. Such a psychology can still have its roots, so far as the teaching of it is concerned, in topics natural for the student teacher. Some separate treatment of the main themes of psychology is certainly required, but throughout the education course it must be constantly linked with educational theory proper and with the other foundation disciplines of education.

He thus makes a plea for studies in this field to be carried out in a more humanistic way. As Dr. Liam Hudson has pointed out from time to time, large topics of inquiry have often become bogged down in small-scale experimental detail. Of course, the development of experimental psychology points in exactly the opposite direction to this: a close examination of psychology courses suggests that the relationship to the classroom is growing ever more distant as the laboratory becomes more important.

Spring Grove by Mr. Burgin and Miss Edson is a completely different kind of book from the one edited by Professor Tibble, in that it is a vivid description, by practising teachers, of the development of a school in Huddersfield, which had more than 50 per cent of non-white immigrants in it. The book is well written as well as extremely interesting. Perhaps an illustration of its quality is best given by a quotation: "In the majority of cases the children will not have had experience of an English school building, and the intricacies of stairs, galleries and classrooms must present an overwhelming problem to the small figure as he stands in the large hall gazing, rather lost and bewildered, at his new surroundings. The children's introduction to school follows hard upon their sudden transfer from a simple existence in a sunny Indian or Pakistani village to a terrifying conglomeration of lofty, soot-begrimed buildings, noise,

rustling traffic, busy people, blended together with rain, fog, and possibly a rather diluted sun. This has the sense of the sympathy of the good and understanding teacher with children which is surely imparted; and which education courses exist to help to develop. How is it done, except by example and friendship? Can it be academized? The authors have a vivid perception of the meaning of immigration which is often absent in most of the authorities who are responsible for the welfare of immigrants. Would a full background in educational psychology and educational philosophy have made them more, or less, aware of their problems?"

Mr. Kellaway's book on *Education for Living* bears all the marks of the kind of dreary detailing of abstractions which is characteristic of some books on education and which epitomize, to a considerable degree, what goes on in some places, at least, in summary form, it iterates a series of observations of a trite and tedious nature. Such general books seem to be of limited value to intending or practising teachers, and provide none of the texture of life inside a school, or of an understanding of the place of the school in society, which might be thought to be the major task of works of this kind.

Another approach to the problem of attempting to inculcate intending teachers in some idea of the issues with which they are faced, is a series of lectures by distinguished public figures. The authors of the articles in Professor Peters's *The Concept of Education* include some well-known modern writers and thinkers. The contributors are given space to develop their thoughts, and it is not a bity anthology. The book's analysis of what is understood by education and its relation to indoctrination, learning and teaching, is well worth following. However, one has a feeling that perhaps the authors are simply reflecting somewhat superficially on their own experience, and have little concern with what actually goes on in schools. The complex relationship between theory and practice raises issues that are unresolved.

SLAVE SOCIETY

ORLANDO PATTERSON: *The Sociology of Slavery*. 310pp. Macdonald and Kee. £3 3s.

The ambitious title of Dr. Orlando Patterson's new book is not a good guide to its contents. The book is more accurately described by the subtitle: "an analysis of the origins, development and structure of Negro slave society in Jamaica". What Dr. Patterson has to say will, of course, be of interest to sociologists, since he is concerned to investigate a particular kind of social organization and to examine its consequences for those who lived under it; but his book is also a valuable contribution to the study of West Indian history. Dr. Patterson has used primarily historical sources (see, for instance, his Appendix 1), and he has therefore had to use the critical techniques of the historian in extracting information and deriving conclusions from his wide-ranging documentation. Historians will find that Dr. Patterson has asked new questions and elicited some new answers in his discussion of the Jamaican slave society.

The book begins with a consideration of some aspects of its subject which are already quite well known to students of West Indian history. The first chapter analyses the economic, political and social development of the group of white masters in Jamaica from the time of the English Conquest up to Emancipation. This is followed by a description of the layout of the slave plantation, its personnel and their differences of socio-economic status, and its annual and daily cycles of work. Next Dr. Patterson outlines the treatment of slaves in law and custom from the earliest days up to the period of Emancipation; and, with this general background sketched in, he proceeds to discuss the growth and decline of Jamaica's slave population, the causes of mortality under the slave regime, and the pattern of reproduction among the slaves.

He then turns to subjects where his sociological and anthropological training is more in evidence. He examines first of all the tribal origins of the Jamaican slaves, and then goes on to discuss the relationship between Creole and African slaves, the adjustment of the Africans and the socialization of the Creoles, the mating patterns among the slaves, kinship, and the position of the white out-group. He also examines the supernatural beliefs and practices of the slaves and their transference from Africa to the West Indies, and later sketches in the impact of Christianity on the slaves. To conclude his analysis of the social institutions of the slaves, he deals with the customary slave markets, the courts established among themselves by the slaves and the slave festivities, folk-lure and folk songs, most of which give evidence of being derived from the African cultural tradition among the slaves. Finally,

he investigates the occupational violence and non-violent resistance in Jamaica and tries to explain both the frequency of slave revolts and their lack of success. The book then ends with a short survey of the cultural and social development of Jamaica between 1865 and 1885, followed by some appendices and an index.

Especially in these later chapters, Dr. Patterson has much to say which is comparatively new and striking. For example, he analyses personality traits of the slave or "Quashee", as he called him, and points out that they resembled those of the Negro slave or "Sambo" described by Stanley Elkin. He writes a useful analysis of the origin and function of the dancing and Anansi stories, and in the conclusion that the language of African elements was a persistence in the culture of the slave in which the African slave was placed in Jamaica. The book is a valuable contribution to the study of the slave society, and it is a pity that it is not more widely read.

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SOCIAL SYSTEM

STEPHEN COTTEGROVE: *The Science of Society*. 310pp. Allen and Unwin. £2. (Paperback, 28s.)

This up-to-date and well-organized text-book is probably the best introduction to sociology available for the British student. Its author, who holds a chair at the new Bath University of Technology, has also made a detailed study of technical education in this country, and his special interest in this field is reflected in the weighty chapter which he assigns to "The Educational System". In the present work. As it turns out, this is an excellent presentational device which gives coherence to his treatment of what must be the most diffuse and intractable of all subjects, matters. To have produced a good sociology text-book is more than a genuine feat in intellectual self-control and sustained sense of relevance.

After an introductory chapter which plunges straight into very difficult matters, the book divides into five chapters on "The Social System". The first of the social system chapters is naturally enough on "The Family", which is disposed of rather briefly, as an overture for the really substantial chapters on "The Educational System" (in which are included such topics as the mass media and youth culture) and on "The Economic System and Occupations". Here we have the hard core of the sociology of an industrial society as Professor Cottegrove sees it, and it is interesting to see how he

comes "The Political System" study of which he observes "is in describing which is the necessary to be 'even more' than in earlier chapters, then, under the heading of 'Systems' there is an efficient summary of the social system. The three final chapters on 'Processes' cover much of the work in which recent research and thought is most plentiful. The book is a valuable contribution to the study of the social system, and it is a pity that it is not more widely read.

CHACO AND MAPUCHE

ALBERT MÉTRAUX: *Religions et usages indigènes d'Amérique du Sud*. 290pp. Paris: Gallimard. 25fr.

Witnesses to an earlier stage in a discipline's development, rejuvenation does not necessarily entail perpetual youth, as is demonstrated by the article "Le chamanisme araucan", which first appeared in 1942 and was revised in order to take account of Mircea Eliade's work on the Mapuche and Mircea Eliade's wide-ranging comparative study. Even before the revised version was published L. C. Faron's *Hawks of the Sun* had dated it.

The three papers selected by the posthumous editor do remain in their original form, and quite rightly so. There are "Le chamanisme chez les Indiens du Grand Chaco", which is based partly on the author's own fieldwork and partly on documentary evidence; "Croyances et pratiques religieuses des Indiens Uru-Chipaya de Carangas", which is little more than a straight ethnographic report; and "Fêtes religieuses et développement communautaire dans la région andine", which is the most recent (1962) of the papers included and is characterized by a greater emphasis on interpretation than is shown in the other papers.

The revision of the other six papers is rather uneven. "L'Expression sociale de l'agressivité et du ressentiment chez les Indiens Mapuche du Gran Chaco" is a French translation of "Suicide among the Mapuche of the Argentine Gran Chaco", and the other modifications only amount to some introductory lines, a few changes of order, and some final paragraphs emphasizing the emotional as opposed to the phlegmatic character

of the Malaco. "Entretiens avec Kedoc et Pedro" and "Le chamanisme araucan" have already been mentioned, and "Le chamanisme des Indiens d'Amazonie" appeared in Nos. 3 and 4, not 1 and 2 of Volume II of *Acta Amazonica* has been modified in a similar way to the latter. Many of the earlier sources have been weeded out and replaced by newer information such as that now available on the Akawaio. This is in distinct contrast to "Messies indiens", an article on messianic movements in South America in which there is not a single mention of this tribe's Hallelujah cult in spite of the fact that there are seven photographs illustrating it, the captions even going so far as to draw attention to the change in the shape of the church from an oval to a square.

Perhaps the best known of Métraux's essays which is included is "L'anthropologie rituelle des Tupinamba" taken from a chapter of the same title in "La Religion des Tupinamba". Some changes to the words and order have been made, and brief notice is given to Florentin Fernandes's ideas, but the emphasis remains on description and collation, and not on interpretation. Perhaps the author's own words, used at the beginning of the chapter "Le chamanisme araucan", are the best summary description of the whole collection: "... une étude dont le but est pas d'apporter des faits nouveaux, mais de réunir des données éparses et de les présenter dans un ordre qui en facilite la compréhension."

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RECONCILIATIONS

G. HEALY (Editor): *Prospect for Theology*. Essays in Honour of H. H. Farmer. 244pp. Nisbet. 35s.
H. FARMER: *The World of Reconciliation*. 105pp. Nisbet. 12s. 6d.

It comes out again and again in the volume of essays presented by Professor Farmer, indeed so much so that one might say that the point might have been a little addition to the book, the changes that have come over his theology during his life. It is a remarkable way to himself, for in 1929, when he was nearly forty, he wrote a book *Experience of God*, and then, fifteen years later, he set himself to prepare a revised edition, only to find that he was having to write a new book. He went to the States in 1941 when Bertrand Russell had just been elected a Fellow of the British Academy, and when the years earlier the ecumenical movement had looked over the horizon at Edinburgh. Change came in the air all through his life, and it is most unlikely that any of these essays could have been written in the same terms, though all the subjects were already

in debate. Perhaps Professor Farmer himself might write his account of a theologian's progress, and then he could remind the Bishop of Durham—a former Nolloth Professor who, writing on a personal God, gently hopes that he will not scandalize the Bishop of Wrotham—that such matters were in debate when he first knew Cambridge.

Professor Farmer was always conscious of the changing theological scene, but as his new book *The World of Reconciliation* makes plain he was equally certain that behind the conflict there was always something permanent: the Christian Gospel with its Biblical roots. Even the title of the book might have been found in use at any moment in the Church's long history. He is obviously conscious of what is being said and written today, but his theme is that when the old ideas are steadily examined they are found to have a serious relevance to men in

the modern world. By examining the meaning of the Pauline word "reconciliation", he moves firmly towards the relation between God and man and the work of Christ. His mind has always been steeped in the New Testament, and therefore he has never ceased to be aware that what he is writing about is a Gospel. His new book, short as it is, will add to his reputation as a teacher, and at the same time will disclose how it has come about that he has influenced so many people.

So in *Prospect for Theology* we have nine professors, with a tenth editing the book and himself surveying Professor Farmer's theology, all paying their tribute to his influence. The essays cover too wide a field for individual notice, but the reviewer, having read them all with pleasure, is confident that Professor Farmer will read them with even greater pleasure because while he admires the learning he will be able to rejoice at the authors' progress.

CHURCH MILITANT?

CHRISTIAN REALISM AND THE CONFLICTS OF THE TWENTIETH CENTURY. 142pp. SCM Press. 21s.

Church could work, but it was an armed protection. Dante in a world of city-states could do little better, advocating a universal monarchy which would function alongside and independently of the ecclesiastical monarchy of the Pope. Thomas Aquinas could only say that wars were legitimate provided they were "just", or legally declared; while the English Church in its Articles conceded that "It is lawful for Christian men, at the commandment of the Magistrate, to wear arms, and fight in the wars". But such pronouncements, unsatisfactory as they were, at least indicated a deep-seated uneasiness in Christian minds, and possibly that almost unconscious pressure played its part in the modern attempts to solve the problems which were made after the First World War. The book would be more useful if it began with an historical survey to explain how the Church reached its uncomfortable compromise.

Mr. Booth sees that the essence of the problem lies in the insidious nature of power, a vast complication in which fear and greed build up in which fear and greed build up pride, and whose wars are spiritually coloured by ideologies: Christian-Muslim, Catholic-Protestant, Demo-

cratic-Totalitarian, or in our time Capitalist-Communist. It is as though war would be clearly intolerable were it not disguised as a Crusade. The examination is precise and illuminating, and Mr. Booth sees that there is a further complication in an abstract idea such as freedom, which is used to raise war to a level of nobility. He discusses all the ideas that have been commended as steps to the abolition of war, the control or the abolition of armaments, the political alliances, education, the League of Nations, and sees them all breaking down because of a utopian unwillingness to face the realities of human nature. To that point he brings his argument, in its doctrine of man the Church has a real contribution to the debate. The claim to absolute truth, of capitalism or communism, has to be rejected, for neither is an enemy that must be destroyed, for behind the ideologies there are men, persons created by God, entitled to respect. In that light war cannot be glorified.

Not Only Peace is modestly written and deserves attention; but that it will make much impression on the metaphysical barriers of contemporary theology may be doubted.

STRICTLY SCIENTIFIC

MARGERY PURVER: *The Royal Society: Concept and Creation*. Introduction by H. R. Trevor-Roper. 246pp. Routledge and Kegan Paul. 35s.

The founding of the Royal Society in 1660 (charter 1662-63) was a symptom of the quickening pace of experimental and mathematical science, and the direct cause of some of the more useful work in science in the latter half of the century. Directly and indirectly the society influenced the attitudes of the best English philosophers, who for two centuries tended to be empiricists, if not downright utilitarians. Miss Purver sets out to discover the origins of this society, which are not only important for subsequent philosophy, but also are in themselves historically remarkable: at the Restoration the group which became the Royal Society was almost the only predominantly Puritan creation not abolished by Charles II. The group and chrysalis stages of the society's development have, however, most drawn historians' attention of late. With the tercentenary celebrations, several brief conflicting accounts of these earlier stages were published, and it was clear that the controversy would not be allowed to rest with the somewhat hastily contrived arguments of the time. Here at last is Miss Purver's Oxonian method, as at length realized by a select Oxford few, who acted upon it, and who eventually got real science under way, by founding the Royal Society.

To rehearse the argument: more than half of the century had gone, and Medievalism still survived in Oxford. The only scientific system was Aristotle's. The true Baconian method was at length realized by a select Oxford few, who acted upon it, and who eventually got real science under way, by founding the Royal Society.

This seems plausible only if the experimental science of the earlier seventeenth century is ignored, together with the excellent and very un-Baconian science of the later seventeenth century. (Astronomy is not only inaccurately portrayed, but is utterly irrelevant to Miss Purver's case. Neither Copernicus nor Ptolemaic astronomy was Aristotelian in any important respect, nor did astronomy ever become Baconian.) In their determination to "think freely", and to disregard the stranglehold of Aristotelian forms and disputation in parts of the university curriculum, the Oxford group might have been conscious of a debt to Bacon and might even have followed some of his precepts of scientific organization. Perhaps Haak's group was not truly Baconian, although those who do not share Miss Purver's enthusiasm for the noble Verulam might be forgiven for asking whether his directives were not so general as to make into a "Baconian" almost any experimental scientist who "thought freely" and who was not a hermit.

Perhaps Miss Purver is right in playing down the so-called Baconian method, by which her hero has been unfairly judged of late, in favour of his total New Philosophy. (She speaks of the concept of "a comprehensive and expanding system of related inductive sciences.") But where does all this lead? Miss Purver would have us believe that "so profound was [Bacon's] concept in its perception, scope, and foresight, that in action it effected was dynamic, as he had predicted". Her new book will seem to be of the utmost importance to those who happen to agree with this assertion, which Miss Purver is content to leave as a piece of dogma. At the other extreme there will be those who, denying Bacon a part in the scientific revolution, will wish to apply to Miss Purver's thesis the criticism which she has ineffectively applied to all science before Bacon, namely that it embodied "the fatal seeds of its own ultimate sterility". Following Aristotle, the reader will perhaps be generous enough to apply the principle of the Golden Mean.

Miss Purver, who manages to avoid naming most of her opponents, has not so much taken the wind out of their sails by her tactics as torn one or two of the sails to shreds. Gresham College is pushed almost completely out of the new picture, as neither the centre of activity of the earlier London group—more precisely, Theodore Haak's group—nor anything more than a meeting place for the later London group. John Wallis is submitted to a very thorough examination, from which he emerges as a totally unreliable witness. "Pan-sophia", and the "Invisible College", are two more subjects which have at long last been given the scrutiny they deserve. But valuable as the book is for its details, the Baconian thesis occupies the greater part, and also, regrettably, the weaker.

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UP AT THE LOCAL

ETHEL VENABLES: *The Young Worker at College—A Study of a Local Tech*. 240pp. Faber and Faber. 35s.

Lady Venables has studied the development of a local technical college in the Midlands—the students and the staff: the relationship of the students and the staff to the functions of the college in the local community and, in particular, its implications for local industry. The college provides, she says, the first rung of a ladder for a highly dedicated but unqualified student, and it is successful in so far as it makes a direct impact upon the acquisition of skills. Whenever the college attempts to go beyond these immediate aims into a more general kind of education, the students and the staff become insecure and unsuccessful. Lady Venables makes proposals for raising the status of the teachers, thus giving them more self-confidence and enabling them to be more original, yet she is extremely aware that the teachers themselves are not high fliers, and while perfectly able to teach standard subjects, are extremely unlikely to be able to do very much more than that without a considerable degree of preparation and training.

The implications of all this for the raising of the school leaving age and the development of further training courses under the Industrial Training Act are of course of some importance. They suggest that there must be a massive expansion of training in the quite narrow vocational sense if we are not to have institutions full of untrained, and rebellious students being spoon-fed with boring material in liberal studies. This prospect, if fulfilled, would of course postpone for a long time the achievement of the broader educational ideals which have for long inspired those who wish to raise the

school leaving age and to make further education compulsory. Perhaps the most fascinating material in *The Young Worker at College* is that which concerns the personality characteristics of the engineering students themselves. They seem to be tough, muscular, over-travelled and uninterested in the more sensitive aspects of human relationships. This somewhat depressing analysis

(which inevitably has to be briefly caricatured here) suggests there may very well be a basic difference between individuals who go through the education system on the non-demic side and those who go through it on the technical side—a difference more profound, perhaps, than has been imagined by those who analyse the education systems purely in occupational and class terms.

ENGLISH FOR THE ENGLISH

DAVID HOLBROOK: *The Exploring Word*. 283pp. Cambridge University Press. 45s. (Paperback, 15s.)

In all David Holbrook's books on education, the underlying cry is for creativity in teaching, the stimulation of human beings rather than the manufacture of telly watchers. He uses as evidence for his arguments neither psychiatric dicta nor pedagogic truisms but the words of teachers and the children themselves, quoted at length as they write or speak. If he were concerned mainly with the primary school his approach would not be particularly noteworthy in these progressive post-Plowden days. But he is interested and important because up till now he has treated a key and neglected branch of education, that relating to the less fortunate secondary modern pupils. In this book he again treats a serious and vital field, that of the actual training given to teachers of English. When the discussion of teachers centres mainly on their salaries, it is indeed refreshing to find someone intelligently looking at the way they are taught to do their jobs, and re-defining the nature of their work.

As ever Mr. Holbrook is definite and sweeping in his approach. (English examinations, for instance, he

says, should be abolished, from teacher training colleges, root and branch.) His skill is that he always has a righteous shield against criticism: for whatever else is said he can never be accused of not being constructive. Here is an *entirely* terrible who may knock down the present system but who also builds a life-size prototype substitute of his own. Arid study of Swift may be out but Lawrence and lots of Leavisite flourishes are in. It is in easy to quarrel with the details of his syllabi and to underline his sad confession that it would take 370 hours for students on a non-specialist course to cover the poetry, drama and prose which he regards as essential, when they probably have at most 300 hours for this purpose. But his general strictures are worth having. By all means let us have seminars for student teachers rather than teams of potted lecture notes, active participation in study rather than the passive acceptance of other people's ideas, and let us hope that having responded himself to the English language, the young teacher will go out and stir

QUARTERLY REVIEW

Vol. 43, July 1967, TEN SHILLINGS
DR. Z. A. BRONKHORST: *The Mood of Europe, 1967*
DIANA SPARKMAN: *Morality and Rhodesia*
MAJOR EDGAR O'BALLANCE: *The Yemen*
DR. CECIL NORTHCOAT: *Church and State in England*
ORRICK M. BOARMAN: *Let's Take a Look at Turkey*
SIR RONALD WINGATE: *At Sir Samuel Boker's Papers 1875-1893*
T. J. CLOSER: *Newgate*
MAJOR REGINALD HARGREAVES: *Poor Profligate Wretch*
CLEELAND BEAN: *They Watch for Earthquakes*
PROFESSOR C. A. J. J. VAN DER LINDEN: *Intimations of Mortality*
ORRICK HUDSON: *Changes at Printing House Square*
Book Reviews
JOHN MURRAY

[The inclusion of a book in this list does not preclude its subsequent review]

sense, a contributor to "the later
nity of African states". It is alw
well worth reading.

